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WESTERN LUMINARY.

LEXINGTON, AUGUST 24, 1831.

For the Western Luminary.

ON SLAVERY---NO. 3.

TO THE CITIZENS OF KENTUCKY.

Let it now be considered whether slavery is not a curse, politically, to the state.

It might seem that if the two first propositions were established, this would follow as a matter of course. Yet there are views of the subject distinct from those that have been presented, peculiarly applicable to the political connexion as a commonwealth or state. Why do we form the political union? It is that we may be availed of greater physical force, and more ample resources, whereby the peace and safety of the whole can be better secured. If then it can be shewn, that these purposes are counteracted, by the introduction of slavery—that peace, and safety, are hazarded, rather than secured, it will follow that slavery is an evil.

No man will submit in the first instance, to be the slave of another, until he is overpowered and subdued—nor continue in slavery, longer than a superior power can be brought to control him. What is this but a state of war, so far at least as regards the principle on which servile labor is demanded and coerced? In proportion then as slaves become numerous in a state, that state is weak—because when invaded from without, and it becomes necessary to put forth her strength for defence, a portion must be reserved more than equal to her internal foes.

The intrinsic weakness of a state, in consequence of a portion of its population being natural enemies, is calculated to invite aggression—and not only this, but it is exposed to a description of warfare, which of all calamities is the greatest, that of a war of extermination, stimulated by a rankling sense of personal injuries as well as the desire of independence.

The resources of a state are also less, when a portion of its people are slaves to the rest, than when all are free and equal. It is by labor that all wealth is obtained. When all labor, each supports himself, and furnishes a surplus encreasing the disposable means of the community. Slave-holders generally do not work, nor their children—they are non-producers, yet they must be supported.—What then can be more obvious than that the resources of a community will be lessened in the very same proportion in which the consumers exceed the producers.

But it is not merely that there is less labor performed—a greater disadvantage is that the labor is less valuable, and ever must be. It is only in the rudest and most simple operations, chiefly those of tillage, that slaves can be profitably employed: and even in these their labor is of inferior value. In ploughing, the simplest of all employments, there must be a wide difference between the work of one who tills his own land, and is careful that every part of the operation shall be done with a view to the greatest effect, and that of a slave, whose chief care is to pass over the required quantity of ground. The difference in favor of the former will be found in the better preservation of the soil, the condition of the beasts, and the implements employed, and in the greater product. Slaves are sometimes employed in our commercial operations, as carriers—and even here, their carelessness, arising from want of interest, occasions a loss to the employer, because of the dirty and slovenly appearance of the articles they handle. Why else is it, that in the Orleans market, a preference is given to Ohio cargoes over ours—and that Ohio flour sells for 25 to 50 cents per barrel more than Kentucky flour? What an immense tax is this on our produce? These disadvantages we sustain as an agricultural people—as slave-holders.

But in all the branches of industry requiring a nice skill, and consequently producing a greater profit, slaves will in the general be found deficient. It is not that there is any natural deficiency of capacity, but because that the skill which is requisite to success in the manufacturing branches, results from an emulation which does not enter into the motives of a slave. To finish the number, weight, or quantity of his task, is the height of his ambition. The punishment, which would be the penalty of disobedience or neglect, is the strongest motive he feels. I speak of the general character and general motive, well knowing there are exceptions. In factories conducted by free laborers, they are impelled not only by a fear (less servile indeed in its character) but they are animated by considerations of higher import. From the youngest apprentice to the head workman, they are all stimulated by a laudable desire to excel. This is a consideration addressing itself both to their pride and to their personal interest. Every valuable attribute of character as a workman, may be available to them in after life, as owners or masters. These are considerations which secure to manufacturers who employ free laborers, not only a higher degree of skill in the finish of his work, but a more diligent and faithful administration throughout, than can be expected where slaves are employed, destitute as they ever must be of adequate stimulus to emulation.

If any be disposed to doubt the correctness of this reasoning, let them look to the fact, that it is in the free states where manufactuers, almost without exception, take their rise and flourish. To be destitute of manufactures is to be in a great degree dependent on others for many necessaries and comforts—for it must be obvious that the more diversified the employments of the people, the more will they be enabled to supply their own wants and consequently the more independent. But the advantages of these higher, useful and more profitable branches of industry need not be urged to the people of Kentucky. They know well how to appreciate and have done much to encourage them in the sister states, upon the principle that if they exist any where in the great American family, they tend to render us independent of foreign supply.

Is it not a melancholy fact, that the curse of slavery has been visited on the very soil that it has been doomed to cultivate? I speak as an American, knowing nothing of slavery beyond the limits of our Union. In the slave states you will frequently see large portions of their richest soil, the bountiful gift of heaven, literally destroyed by the rude method of tillage, which the owners of slaves consider the most profitable mode of employing their labor. In those sections in which Tobacco and Cotton have been most extensively cultivated, what is more common than to see extensive fields and even whole plantations, once the abodes of wealth and luxury, turned out as old fields? That portion which is undulating, furrowed out into gullies of impassable depth—and that too level to wash, exhausted and sterile, from incessant and unskilful cultivation. Such a destruction, [illegible] very best kind of capital would be a phenomenon in a free state. That this appearance of devastation on the bosom of earth which sustains us, is every where observable in slave states, in a degree incomparably greater than in the free, is a fact familiar to every traveller who has visited both sections. Exceptions there are, pleasing to the view, and honorable to the individual cultivators. These however only prove the general rule, that the deterioration of the soil is the consequence, and the curse, attendant on slave labor.

But I must make a further appeal to the intelligent and reflecting travellers who have visited both sections of the Union, the slave and the free states. I call upon them to testify, whether in the latter, there is not a greater degree of general comfort, greater wealth, and that more equally diffused. Also, whether they are not in possession of more, and better works, and institutions of public utility—such as roads, canals, bridges, manufactories, hospitals, &c. How long have the slave states been tributary to the free, for the lights of science, which their cherished, and justly celebrated institutions of learning afford?

The slave states it is true, boast and justly, of their greater exports. But what does this avail them? You find among them few institutions of public benefit—few capitalists, able in the time of need to loan to the government or to individuals, few exporting or importing merchants, few ship owners. What goes then with the proceeds of their boasted exports? The truth is, it all goes to supply the ten thousand wants, which a more diversified application of industry would more certainly and cheaply have supplied. Something is due too, to the *style* in which a *master* must live. And this is nothing more nor less than an accursed tax upon idleness—for practical utility being the true criterion of meritorious distinction, the man who is unemployed, must make up in dress, equipage and living, what he lacks in utility. These observations from another quarter might be considered as invidious, but from a slave-holder, they are only the effusions of honest, mortifying convictions.

If then the evils and the disadvantages of slavery in a community, are really such as I have represented them to be, surely there is no state in this union, which could have less inducement to submit to them than the state of Kentucky. Blessed with the most fertile soil, in the most salubrious climate, the labor necessary for human sustenance, is as light, and as little oppressive as in any other part of the Union. There are none of those staple articles of export peculiar to Kentucky which elsewhere *seem to invite* the introduction, or to justify the retention of slavery. Why then should not Kentucky, in the exercise of her paternal care for posterity, endeavor to relieve them from so great a curse?

The facilities of obtaining a support, indicate a future population of extraordinary density. Shall we then suffer the growth and increase of that portion of our population which are, and ever must be, natural enemies? and from which, the danger will be in proportion to their facilities of intercourse. Or would it not rather be the part of wisdom, by arresting that increase, and providing for its ultimate extinguishment, to invite the emigration of that description of population, which while it augments our numbers, increases our strength?

If in the observations and reasoning which have been presented, a conviction has been produced, or a pre-existing one awakened, of the evil of slavery, and that it is a curse to the owner, to society, and to the state, to the same extent there must exist, not only a willingness, but a strong desire to free posterity from it, if possible on any terms short of the introduction of a greater evil. That an immediate and general emancipation of our slaves would be a greater present evil, I readily admit. No one has, and I trust no one will propose such a measure. Justice to ourselves must forbid it.

But is there no middle ground, between that of destroying our own happiness to free posterity from an evil which we feel, and that of throwing the evil with increased weight upon posterity? I think there is. I believe there is a middle course, which might be pursued with safety to both parties—one which, while it would neither be inconsistent with our interest, nor revolting to our feelings, would lay the foundation, and begin the work of totally relieving our country and our posterity of this teeming curse of slavery.

It has been with great pleasure that I have witnessed for several years past, the great and increasing interest, which many intelligent and patriotic citizens have taken on this important subject, and on the deleterious effect it has had, and is likely to produce on the future prospects of our country. Some of them have given their views to the public, drawing from the lights of history, illustrations and arguments, proving the disadvantages and dangers resulting from unconditional slavery. That they have had, and will continue to have the happiest effect, I have no doubt. And although I have felt my incompetence to do justice to the interesting subject, yet, as it had long engaged most anxiously my attention, I could not repress the desire of making an effort to aid in so just, so wise, and so holy a cause as I conceive it to be, by presenting in a plain and unvarnished style the result of my observations and reflections. In another number, I will submit a brief sketch of a plan which would meet my own approbation, as one interested in slave property, and as one, bound, and desirous, to meliorate the condition of posterity. S.

[From the Rochester Observer.]

REMARKS ON THE IMPORTANCE OF A THOROUGHLY EDUCATED MINISTRY.

If the example of Scott and Fuller, would be followed, or the advice of Edwards would be taken, no remarks on this subject, would, at this time, be required;—but, I think I perceive a growing disposition, in many, to undervalue systematic education in the ministry; and also, a desire, arising I doubt not, from most benevolent feelings, to supply the lamentable deficiency in the ministry, by adopting a more expeditious method of introducing young men to its labors. This course demands the most serious consideration before it shall be adopted; for once adopted, its evils, if such shall be found to arise, will be almost past remedy. We might, in the Presbyterian church, make ministors as easily and as numerously, as some other denominations do, and what should we gain by it? In my humble opinion we should lose the sublime elevation we now hold, and more than three fourths of our usefulness would be instantly destroyed. Talent and education, is influence, and influence rightly directed is usefulness.

This commendable desire to add to the number of the ministry, by the hasty admission of half educated men to its labors, will unquestionably defeat the very object in view. Was it my sole object to fill any profession in life, to do so, I would make it as respectable and influential as possible. The number of the ministry holds an intimate relation to the character and spirit of the ministry. Let the ministry be intelligent and active, and they are in good demand; called, settled, and respected at once. Let them be half educated and poorly prepared for the complicated and ardous duties of their office, they soon become almost itinerant, if not wholly out of employ, and rather discourage others from entering the ministry, than supply the existing deficiency themselves: But this point I hope to cousider more at length hereafter.

The question may here arise, may not some uneducated ministers be useful? Certainly; and no doubt much more so if they had more Biblical and Thological learning. That ignorance contributes in any sense, either to devotion or usefulness, must not be granted: And yet this seems to be the strong impression of many; and they will borrow the scripture declaration, 'hath not God chosen the weak things of this world to confound the things that are mighty,' to fortify the impression; overlooking alike the perversion of this passage and the general strain of the Bible on this subject.

The question will be asked, are not some uneducated men more useful, than some educated men? I answer, yes—and nothing is lost or gained by the admission. Still, I maintain that education never of itself makes a man less useful; nor does the absence of it make any man more so.

The minds of some, I am aware, will still be inquiring, are there not *some men*, whom education would have injured; are they not as they now are, better fitted for their place, in the field, than if they had been thoroughly educated?—As an unqualified negative would not satisfy, I shall place the burden of proof on the arm of the inquirer. Show us if you can, that their usefulness would not have been vastly increased by additional acquisitions in science and literature, as well as Biblical and Theological learning?—This cannot be done. The contrary very few will question. I think it is Dr. Humphrey who says, "no doubt the aggregate amount of a minister's usefulness will be increased, by studying till he is 30 years old."

We are often incompetent to judge of the exact amount of a man's usefulness. The immediate and visible effect of his labors, are by no means a safe criterion.—He may be reaping in joy a redundant harvest, where others before him, now in heaven, have ploughed and sowed in tears. I ask, is the glory his? His is the least of the labor; and if honor belongs to the simple instrument in the hand of the *Great Agent*, his is the least of the honor. And while we may be estimating all the present and apparent usefulness of men, we may not be capable of perceiving subsequent and remote evils, which a more expanded view, more experience and more acquaintance with intellectual and moral causes might have enabled them to have foreseen and prevented. As to usefulness or want of usefulness, it is possible, that the record of heaven will disclose a result vastly different from the opinions and testimony of men. I fully allow, that there are some men highly gifted of God; of powerful minds, bold and lofty in conception, rich in resources of illustration, capable of originating thought in a moment, where others might study days and weeks, and fall far below the same region of intellection still. To such men, I give all due honor. I rejoice at their usefulness. To such I freely yield my hand, my heart, my pulpit, and every possible facility for usefulness. But here let us be careful. There are *few* such men—and if we would not sully their lustre, eclipse their brightness and ruin their reputation, let us place them where God has placed them: as exceptions to the common class of men, and who are to travel in a solitary though brilliant orbit. That every man can make such a minister is not to be supposed, and they who with unfurnished minds attempt it, fall and fail, disgracing both themselves and the man they vainly attempt to imitate, as well as cruelly wound the cause, they honestly, prayerfully, but unadvisedly attempt to advance. I say, that there are few such men, and their peculiarities are not for our imitation. Whitefield was one of those splendid luminaries that visits our hempisphere, but once in a thousand years. When young men without Whitefield's mind and knowledge of mankind undertake to be Whitefields, they must fail—and fail too, with a vast injury to the church. I once said to a highly respected Brother, (whose success has been great and who has borne no small amount of reproach) you have been more injured by your friends and followers, than by your own imprudencies. He replied, "I know it, they have grieved me to death." Let no one then suppose, that I would discourage or detract from the usefulness of such men—Not at all. I would increase it, and encourage them with all my heart. Yet I would watch them; for if they mistake in trifles, they leave a deep and lasting injury: for their errors, if such they have, are more likely to be caught and imitated than their excellencies: An ordinary mind may seize the first, while none but an intellect of their own superior mould is equal to the latter. A. D. EDDY.

As all the candles in the world cannot make a day when the sun is set, so all the comforts in the universe cannot cheer the heart of a believer in the absence of the Sun of Righteousness. A holy soul is like the flower that opens and shuts with the sun; if the Savior shine upon it, it opens; but if he withdraw the cheering light of his countenance, it closes itself and droops.—*Colquhoun.*

BE NOT PRESUMPTUOUS.—As the fly that plays about the candle doth often burn its wings at last, so the Christian that parleys with temptations is in danger of having the wings of his soul so shortened by the fiery darts of the devil, that he will not be able to rise again toward heaven, till God shall give him renewed affections.—*Mason's Remains.*

THE ANNIVERSARY.

I have just been reminded of an anniversary now in progress. Its place of concourse is some ten miles distant from the city. No house ever built could contain the multitudes that flock to witness its exercises. It seems as if our whole population were moved by the attraction and filled with zeal to obey it. Men of business and men of leisure, the wealthy and the poor; the porter from the street; the mechanic from his shop; and ladies from the drawing-room; whoever can ride or walk, seem to be pressing on with one accord and breathless haste, lest they should not reach in time the crowded arena of this great anniversary. The road is thronged with vehicles of all descriptions, from the shining chariot to the woodman's car, each loaded with men and women and children, impatient to be there. No sacrifice of time on the part even of the poor laborer, seems to be thought a sufficient cause for remaining at home. *The annual horse-race under the patronage of the legislature of New-York*, is now proceeding on Long-Island. Immense multitudes are there—extreme excitement appears in every countenance—powerful enthusiasm fills the throng. Profaneness stalks abroad in all her daring impudence, defying the power and mocking the majesty of God. Intemperance, the presiding genius of the day, vaunts with slavering lips the crowd of her followers, and laughs at the efforts of benevolence and religion to prevent their increase. Lewdness spreads her snare and sings her voluptuous song at every step, polluting the air with her breath, and debasing the whole assemblage with her presence. Suicide is there with her concealed dagger and masked visage, standing at every gaming-table, and preparing for many an adventurer the dregs of bitterness, and for innocent families, wretchedness and despair.

I bring that scene to my eye. I see the course, the candidates, the prize. Every eye is fixed upon the race—every weight laid aside to run it—fortunes risked upon the result—the poor and the rich, alike, employ themselves in adventuring upon the issues. I think with myself, what if it were the cause of religion for which this great multitude were assembled—some great work of universal benevolence—something to glorify God—advance the temporal happiness of man, and save immortal souls from eternal woe—what a tremendous out-cry would the worldly [illegible] at the infatuation, the awful enthusiasm of such a scene! When would our streets cease to resound with mad complaints that religion, that a cause of boundless benevolence should, for a single day, create such interest—engross such attention! Alas! where is the voice of prudence, of humanity, of morals? where are the lovers of order, and the friends of the poor, and the enemies of enthusiasm? Where is public decency, not to say legislative wisdom, to raise the most powerful cry of shame upon that most powerful cause of all that is dreadful in fanaticism, and wretched in poverty, and loathsome in vice,—*our annual legalized horse-race?*

But I forget not the lesson which St. Paul bore away from such a spectacle, to stimulate the zeal of Christians. As he imagined to himself the animated throng—the stripped and emulous competitors—the agonizing race—the exciting plaudits, and the shining prize—he turned to the people of God—"Seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—*Rev. Mr. M'Ilvaine.*

He (M. d'Alet) saves himself a great deal of perplexity by rather aiming at acting on true principles, than at being anxious respecting consequences. I have observed that in every undertaking he endeavors to keep close to God, in his Spirit, his Providence, and his Word. He never enters on any matter without prayer, nor unless both the end and the means are sanctioned by Scripture. Thus he is enabled to bear his own mistakes with the same patience and resignation as other men's. By this means M. d'Alet is favoured with a great deal of freedom from care and needless perplexity. Peace and serenity are written on his countenance. Even good men are apt to let their peace be interrupted by dwelling on effects they cannot command, instead of calmly reposing all by faith on Christ, whose promises stand on an immutable basis."—*Tour to Alet.*

MORNING AIR.—The most wholesome and invigorating air of the day is usually at day break. The man who rises at the dawn of day, may enjoy a pleasure that is denied to a slumberer. It is the best time for exercise. The birds gaily carol to welcome the rising sun, and to awaken man to industry. The glorious orb of day is in itself an object of more magnificence than the Falls of Niagara, or Montmorenci, the peak of Teneriffe or Etna. Yet how many traverse sea and land to behold these terrestrial objects, while, perhaps, they never saw the rising sun in its utmost splendor, the sublimest spectacle in creation.

COMMUNICATIONS.

For the Western Luminary.

DOMESTIC MISSIONS.

The subject of Domestic Missions has for some time engaged the attention of the Presbyterian church. It is to be lamented, that ministers of the same church, who have the same great end in view, should fall out by the way, and instead of promoting peace and good will among men, should bring discord and contention into the bosom of our churches.

What has produced this state of things, and what is the remedy, are important questions. I would suggest some things for consideration. It seems to me, that if the XVIIIth chapter of our Form of Church Government were attended to, collisions between the agents of the two Missionary Societies might be prevented; and the inconveniences of what has been termed the separate action of the two Boards, in a great degree removed. I know that there are restless spirits in every department of life, who can only live in a troubled atmosphere, but the occasion of contention would be lessened.

By that chapter, no Presbytery, Synod, or any other body of men, save the General Assembly, has the *right* to send missionaries to any of our vacant churches, without the approbation of the Presbytery in the bounds of which the church may be. Presbyteries know the vacant ground in their bounds, and would prevent one missionary from interfering with the labors of another, and could preserve harmony as well as if all the missionaries were under the direction of the same Board. They could keep out of their churches any missionary they did not approve, and the ecclesiastical control which many believe to be important would be secured. If the approbation of Presbytery and of the particular churches where the missionaries labor were obtained, no one should complain of them as intruders; but without such approbation, no agent, or missionary has the *right* to enter our churches. May not the failure to attend to these things have produced much of the mischief complained of? And may not their observance in future be an effectual remedy?

There is one other practice connected with this subject which I consider of vital importance. There has been in all our Presbyteries, so far as I am informed, a violation of what I deem a fundamental principle of our church government. Ministers who had not been chosen by, and who did not represent any particular church, have been permitted to participate in the government of the church. The government of our church is representative. Whom do these ministers represent? Upon what principle do they claim to govern? Is it, that by virtue of their ordination, they have *a divine right* to govern! During the first one hundred and fifty years of the christian era, the *Presbyters* met in councils or Synods as the representatives, the messengers of the churches which had chosen them; they made no higher claim. But in the latter part of the second century, some of them began to claim the *divine right* to govern;—the people by degrees acquiesced, and the rise of the Papal dominion was the natural result of the principle.

In the Westminster Assembly, the question whether a minister, in any case, should be ordained without having been elected by a congregation, was debated for several days; it was finally settled, that as there was great need for preachers in many places, especially [illegible] it was proper to ordain Evangelists to preach, and to administer the ordinances, it being understood that their ordination did not confer the right to govern, or, as *Neale* expresses it, did not confer "church power." And this is the doctrine of our Confession of Faith. It is an election by *the people* that gives the power to govern them.

If we do not go back to the constitution of our church, it is in vain to expect its peace, prosperity or purity. At present we see the agents, and others employed by our different societies, in our Presbyteries, Synods and General Assembly, attacking what they consider rival institutions, and advocating, with zeal and devotion, the society which employs and pays them. We also see in our church courts, men who were "ordained to the work of the gospel ministry, as Evangelists to preach the gospel, administer sealing ordinances, and organize churches in frontier and destitute settlements," and who solemnly engaged to do this work; yet they have remained in our pleasant neighborhoods, unconnected with any particular church, and no frontier settlement has ever heard the sound of their voice. These things should not be so.

The above suggestions are made in the hope, that our Presbyteries will give to the subject the attention it merits. X.

For the Western Luminary.

LOUISVILLE PRESBYTERY.

Mr. Skillman,—According to an order of the Louisville Presbytery, I transmit to you a few extracts from the record of their proceedings at a called meeting which commenced on the 10th inst. in Shelbyville. Your publishing of them, we humbly hope, may essentially subserve the cause of the Redeemer in our land.

The prime object of this meeting of Presbytery was to take into consideration the subject of missions, as referred to the Synods and Presbyteries in the West, by the General Assembly.

After reading the resolution of the Assembly on this subject, and also the Circular Letter of the West-Lexington Presbytery in regard to this resolution; and after serious deliberation and discussion, Presbytery adopted the following minute, expressive of their views on this whole subject.

1. "Presbytery are of opinion, that they have nothing to do with the separate action of any voluntary society or societies employed in missionary work, which are not subject to the control, direction and authority of the Presbyterian church in her distinctive capacity.

2. They have expressed themselves already at the session of last spring, as being auxiliary to the Assembly's Board of Missions, and they now consider *that* their natural and constitutional attitude, and do entirely acquiesce in the plan of the Assembly respecting the missionary business as realized and addressed to the churches by the Assembly's Board, which Board they consider the only legitimate organ of that body in behalf of the Presbyterian churches.

3 They feel doubtful about trusting the destiny of the missionary work implicitly to the decision of a Convention. (1.) Because it implies an uncertainty whether the General Assembly, Synods and Presbyteries may not constitutionally assign the direction of the missionary work to bodies of men which are not amenable to our church judicatories. (2.) Because it would imply, or seem to imply, that we are not satisfied with the plan of missions adopted by the General Assembly and at present successfully carried on by their board. Nevertheless, if there shall be a Convention to deliberate upon the subject of missions, and that method shall be approved by the Synod of Kentucky, we reserve to ourselves the privilege of a full representation in it; and declare it as our mind and judgment, that no man shall be our representative in said Convention who shall not pledge himself in favour of the Assembly's Board of Missions, and in opposition to resigning the direction of the work of missions to any body of men, which, as such, is not responsible to the authorities of the Presbyterian church,—and also in opposition to any intrusion made or attempted to be made upon it, or upon the Presbyterian churches, by any society whatever."

The question being taken on the adoption of this minute, it was approved by a considerable majority.

On motion, the yeas and nays were entered on record, and are as follows:

YEAS.—*Ministers.* Arch. Cameron, John Jones, Jas. L. Marshall, Geo. W. Ashbridge, Jas. Hawthorn. *Elders.* Jas. Venable, David Hawthorn, Wm. H. Allen, Thos. Paxton, Wm. W. Laws, Jno. Carr, Jas. Pomeroy, Robt. Long.

NAYS.—*Ministers.* Wm. M. King, Jno. N. Blackburn. *Elders.* M. D. Averill, F. Snowdon.

Resolved unanimously, That the temporary clerk be directed to transmit a copy of the above minute and the yeas and nays to the Editor of the Western Luminary, for publication.

A. A. Shannon, *Moderator.*
Jas. Hawthorn, *Clerk pro tem.*

August 12, 1831.

For the Western Luminary.

Louisville, Aug. 10th, 1831.

Mr. Skillman,—If you find any thing in the following letter worth inserting in your Luminary, give it an insertion—perhaps the entire letter may be interesting to many of your readers. If you publish it, omit the name of the gentleman to whom it is addressed—this is at his own suggestion.

Yours respectfully,
J. P. H.

Dwight, Ark. Ter. July 13th, 1831.

Dear Sir,—Permit me for myself and my associates, to offer our most grateful acknowledgements, for the liberal and very acceptable present which we received from you and the friends of Missionary operations in Louisville. Nothing of an earthly nature would have been more acceptable than the ten barrels of flour which you kindly sent for our comfort. We have been destitute of flour for a considerable time, and none could be obtained; we had but one barrel from the first of January until we received yours about the 17th June. I could, my Dear Sir, be very well satisfied, on my own account, not only to live upon corn bread and meat, but even on bread and water, but I pity the female members of the Mission, and our little children. We are limited by the Prudential Committee to the sum of two thousand dollars. Our family will average about one hundred persons, one half of whom are to be clothed, and all to be fed, taken care of when sick, furnished with books and stationary, &c. from the above sum, which is less than 37 1-2 cents per week for each individual. I am not complaining of the committe, far from [illegible] sum allowed us will not permit us to purchase many luxuries, or even the necessaries of life. We ask not for luxuries, we ask only the necessaries of life, and these we know we shall want but a little time. In acknowledging our obligations to you, and our other dear unknown friends in your vicinity, for kindly ministering to our necessities, we do not think that we have repaid your kindness, but we do believe that He, who in his Word has said, "It is more blessed to give than to receive," "The Lord loveth the cheerful giver," &c. will abundantly reward you and them. We would also acknowledge the receipt of the two boxes which you forwarded to us. The articles which they contained were very acceptable and useful. One of the boxes was from Big Spring, and the other I think from Lexington, Ky. Every present to the Mission will be most thankfully received by us. It is difficult to obtain flour here at any price, it is never less than $8 per barrel, and this year it is $10: so you see that the donation which you were pleased to call *small* amounted to $100. I will now say a few words respecting our schools and prospects here. We have had about 77 scholars in our schools the last terms, including the children of the Mission family. The scholars have progressed rapidly in useful learning, but above all my Dear Sir, the Lord has been among them by His Spirit. Several of the large girls give very pleasing evidence of a change of heart; some appear extremely well, more are anxious for their salvation. Some twelve or fifteen of the adult natives are rejoicing in *hope*, many more inquiring what they shall do to be saved. Thus we see the Lord has not forsaken these poor outcasts of the forest, although they are despised and persecuted by the majority of their white neighbors.

Lest I should weary your patience I will close. Please to accept for yourself and the friends of the cause of Missions in your vicinty, the unfeigned thanks of the Mission family.

Very respectfully your obedient servant,
JAMES ORR.

FOREIGN MISSIONS.

From the Missionary Herald.

Bombay. *A sinless Hindoo.*—The second collection of natives whom I addressed had assembled in a square formed between four native bungalows, to listen to idolatrous songs in honor of a shameless goddess. The singers were seated on a small platform elevated a little above the hearers, who where seated on a mat spread upon the ground. The singing was accompanied with instrumental music, whose harsh and discordant notes were in perfect harmony with the sentiment of their song. On my approach I made my *salem*, i. e. a respectful salutation. The music was immediately suspended. In reply to my inquiries respecting what they were doing, they said, they were celebreting the praises of God. Not so, I said, but of a base idol; and if you will lend me your ears, (to use a native phrase,) I will tell you good tidings and how to celebrate the praises of the only living and true God. Contrary to my expectation they with one voice said, 'Speak on, we will hear and lend you our ears." I preached to them the true God, who created, preserves, and govern all things. I also told them how God loved the world, and gave his Son to die to redeem man; how great compassion Christ manifested towards them, that while they were his enemies, and deserving the wrath of God, he died for them. I explained to them what is implied in repentance and faith in Christ: and exhorted them to weigh well the things they had heard, and to renounce their idolatry, and believe in Christ as the only Saviour of sinners. One old man rose up and began to cavil. I soon perceived that he was a *gooroo*, i. e. a religious teacher. He was afraid that the people would believe what I had said, and therefore he should loose his tythes. Fixing my eyes upon him, I said, Friend you are teaching the people the false doctrines of men, and not the true word of God; and you teach them from selfish motives. You care nothing for their salvation, your only object is to get a living. He replied, "Not so: I am a true gooroo: I teach the people true sayings." I asked, are you not sinful? "No;" he replied, "I am divine," i. e. holy, freed from all sin. Don't say so my friend, I said, for God says that you, and I, and all men are sinners. I asked what sin is. He did not attempt to answer. I then said, sin is the transgression of the commands of God. I repeated the ten commandments to him, and asked him if he had not violated them. He said that he had, and confessed that he was a sinner; and that all Hindoo people broke these commandments. I addressed this man with more warmth than I usually do the natives; for my spirit stirred within me by seeing him endeavouring to turn the people away from the word of life. He softened down very much, asked for books, and said he would read more about those things. The other natives acknowledged their conviction of the truth of what I said, and seemed to lose their reverence for their gooroo on learning that he possessed no more divinity than themselves. How dreadfully deluded are these pagans! they are taught to believe that a frail worm of the dust, sinful like themselves, has a divine nature, which renders him incapable of being guilty of sin.—*Mr. Stone.*

Ceylon. *Extracts from the Journal of Mr. Poor at Batticotta.*—Most of the extracts which follow are designed to illustrate the influence which the mission seminary, by its students and the course of instruction pursued in it, is exerting on the surrounding natives.

July 1, 1830. Several rigid heathen, who attended the public examination of the seminary held yesterday in the Tamul language, were, I learn, not a little offended by the statements made respecting the nature and contents of their sacred books; they do not, however, attempt to show that any thing erroneous was stated. In connection with one of the dissertations that was read on the occasion, an errror found in the native almanac was pointed out, relative to the time and continuance of the ensuing eclipse of the moon, on the 3d of September. That all concerned might have the means of satisfying themselves by actual observation, a comparative statement of the European and native calculation of the eclipse was exhibited, and several copies presented to the more intelligent natives. This was a subject of painful interest to some present, who recollected the circumstances attending our observations of the eclipse of the moon one year ago.

12. Busy in giving directions relating to the studies of the ensuing term. From the reports made by the members of the seminary of what they have seen and heard during the [illegible] persons of a certain description are much annoyed by what they see and hear of the operations of the seminary, the people generally have an increasing conviction that we are teaching the truth, both in matters of science and religion. Several persons from Manepy, of high standing among the natives, entertain, I learn, very different and more favourable views of our proceedings in consequence of what they witnessed at the public examination.

Aug. 16. While at the bazar this morning, I was closely attacked by an aged brahmin, in company with several other persons, on various metaphysical points. In the course of conversation, he asked me when we supposed the world was created, to which I replied, about six thousand years ago. On hearing this they appeared to be much more surprised at my ignorance than I am at theirs, when they confidently assure me that the moon is twice as far distant from the earth as the sun is. I find it extremely difficult to converse to any good purpose with men of this description, as we have few or no principles in common on which to proceed. They are much farther beyond the reach of instruction than any other class of persons in the country, while their influence is very extensive and pernicious. Our fairest prospect of counteracting their influence is by bringing those under a thorough course of literary and religious instruction, who otherwise might become their disciples.

13. Commenced evening preaching in the village of Moolia. About fifty persons, besides children, attended and listened attentively to the word preached.

EAGER RECEPTION OF ITALIAN BIBLES

AT SYRACUSE, ISLE OF SICILY.

An officer in the Royal Navy communicates the following encouraging circumstances.

Mr. R., the *locum tenens* of the Consul, dined on board: during dinner, he made some observations, and quoted several parts of Scripture in support of them: after dinner, I took him aside; and said, that, as he seemed to be acquainted with many parts of the Bible, I presumed he had one: he replied he had not, but was very anxious to obtain that book: I gave him a Bible; for which he expressed himself very thankful. The same evening, the bishop of the diocese came off, accompanied by his chaplain, secretary, &c., to pay a visit to the Captain; Mr. R. said to me, "Have you any more Bibles to spare? Can you give one to the bishop?" Glad of an opportunity of putting into the hands of a Roman Catholic bishop the pure Word of God, I immediately presented him with a Bible: after he had examined it awhile and read some portions of it, he thanked me most heartily, and seemed delighted with possessing it: it passed to his chaplain, and the rest of his suite, to the number of four; who each begged most earnestly for a copy, nor could I refuse their request. The next day I went into the country, for five days: during this time, many persons from the shore visited the ship; and some of them, having heard that the bishop had obtained a Bible from me, were very desirous to get some for themselves: one gentleman, in particular, asked the officer who was conducting him and his family round the ship, whether he thought I should be offended if he offered to pay me for some: the officer replied, he could not tell, for I was then absent. Other persons made inquiries for the Scriptures when I was away, but I could not ascertain, on my return, who they were. The chief judge told Mr. R., that he knew that I had given a Bible to the bishop; and wished him to ask me to make him a like present: I took one with me on shore; and Mr. R. accompanied me to the judge's house; when I presented the book to him, both he and his wife showed the greatest joy: when I said I feared the type was too small, he replied, that as he had the Sacred Volume, he would find a way to read it; and thanked me over and over again: in vain did I make several attempts to leave the house; and, before I quitted it, the judge prayed that every blessing from above might attend me: he accompanied me to the door; and would embrace me, according to the manner of the country, before I crossed the threshold.

LETTER FROM REV. JONAS KING.

Extract of a letter received by a gentleman in N. York, from the Rev. Jonas King, dated, Tenos, Dec. 31st. 1830.

Before your letter reached me, I had learned by the "Constitutionel" the grand events which had been passing in France, and which I consider as one of those means which the Most High is employing to open the way for the extension of light and liberty, and the spread of the everlasting Gospel. You speak of my returning to France, but that I cannot consistently do at present. Had I been sent there two years ago, I should have been much rejoiced. But now it appears to me that I must remain, for a while at least, in this country. You will have learned, probably, before this reaches you that I have been to Athens and purchased a spot for a house, and that I hope to go there early in the spring. Mars Hill* was almost the only place which I did not visit. It was occupied by Turkish soldiers, and I thought it best not to go up upon it. I saw it of course at a very little distance. The Turks, I suppose, still occupy it, but I have great hope that they will soon leave for Turkey. The affairs of Greece are still in some doubt, and we know not whether we are to have a Prince here to reign over us or a President. The freedom of Greece, the taking of Algiers, the revolution in France, the various commotions in different parts of Europe, seem to indicate that the chains of darkness, which have for so many ages bound our world, are soon to be broken. Even the Turks are becoming more liberal.

I rejoice that I am in this interesting part of the world, though I am for the present doing but little. I am going on as usual, with my schoool, and every Lord's day expound freely the sacred Scriptures to about 60 (sometimes more) persons, and occasionally I give a few Tracts, and sell a copy of the New-Testament. But even with the little I am doing, I think it better to be here than in America. There you have a flood of light, and a thousand heralds proclaiming glad tidings of good things. Here is only, as it were, a feeble dawn, and scarcely a solitary individual to lift up his voice for the truth!

*Mr. W. in his letter to Mr. K. had suggested the plan of a college to be established in Athens on Mars Hill.

[From the Southern Religious Telegraph.]

POPERY.

Letter to the Editor.

Cork, March, 1831.

In one of my morning walks I turned aside, for a few minutes, at the church of St. Finbars. This is one of the largest Catholic chapels in the city, of which there are some seven or eight. Your Very Reverend Bishop of South Carolina was ordained to the Episcopate in this house. Bishop England was considered here a man of talents, as is also his brother, a parish priest of passage, in this neighborhood; and so considerable was his influence among the people of his communion here, that I have understood the government were quite gratified at the Pope's sending him out of the country. People, in considerable numbers, and of all classes were passing into the chapel, although it was only 5 o'clock, that they might there, on more holy ground than at home, and in the view of various pictures of Christ and his saints, offer up their morning prayers. As they entered, each one dipped the fore finger into a stone receiver which stood beside the door, containing holy water, and sprinkled or crossed their forcheads. They then went forward in silence, kneeled at the back of a seat along the sides of the chapel, or in an open area in the midst, on the hard stone where there are no seats, and began their devotions. When they left the house they resorted to the holy water as before, and then retired in silence. Never people seemed more devotional. They do more than others, here praying while others sleep, and truly they have need, for they are *working* out their salvation. They are going about to establish their own righteousness. They are *laboring* to enter into rest, but it is not through *Christ* "the Way."

I had no idea until I came to this country, that the Catholic system, did so completely set aside "the righteousness which is of God by faith."—*Virtually* the foundations upon which alone a sinner may build, are destroyed. They seem not to expect salvation unless they can *deserve* it. So at least, from the inscription on a monument placed at one side of the door must be the doctrine at St. Finbars. I send you the inscription, ad literam, with the exception of one word which I could not decypher.

"I H S (Jesus Saviour of men.)

Sacred to the memory of the benevolent Edward Malloy, merchant, the friend of ..... and the friend of the poor. He employed the wealth of this world only to secure the riches of the next, and *leaving a balance of merit on the book of life, he made heaven debtor to mercy.* He died on the 17th October 1818, in the 90th year of his age."

Why, by the initials at the head, they should declare Jesus to be the Saviour *of* men, and particularly of Edward Malloy, it is hard to see. According to this disposition, the benevolent merchant not only purchased his own salvation, but left a balance of merit over and above what he needed for himself, in behalf of somebody else.

In the same spirit, in one of his agitation speeches this winter, O'Connel declared it to be his conviction that he was raised up for the purpose of delivering Ireland, and that in these efforts for the good of his country, he was *working out his salvation.* If the doctrine of merit is thus written beside the posts of their doors, and bears sway in the minds of their ablest councellors,—much more will it be felt by the ignorant.

I asked a poor man, where do you hope to go when you die? "To heaven, if I could deserve it." You can never deserve it. "I know I cannot unless I go through purgatory." Purgatory is a round about way to heaven. Why not trust in the Lord Jesus Christ, and be saved! "I do not understand it."

I said to another, how do you hope to be saved? "God love you, I hope to have merit to get to heaven."—Merit!. You can merit nothing. "God bless you, sir, we must do as well as we can. We must try, by good behaviour, to please God, and he will forgive us."

In the same connexion, I may notice a death-bed scene, in the county, Tipperary, last year, at which an acquaintance of mine was present. A poor man was dying when the Priest came in. "Well Jack, do you know what day to-morrow is?" No, he faintly replied. "Oh; its Rosary Sunday. A great day for the Virgin. We're just after gaining a great victory over the Turks (alluding to the battle of Navarino) by her intercession." With this consolation to the poor man, that he would die on Rosary Sunday, he proceeded "*to prepare him,*" by anointing his extremities, and so went his way. If this dying man had been asked about the way of salvation, he might have replied that, in the opinion of his ghostly father, extreme unction and the intercession of the Virgin Mary were sufficient. Instead of holding up to his view the righteousness and intercession of the Son of God, he points him to the Virgin Mary. "Its a great day for the *Virgin.*"—An able Scottish writer calls popery "baptized paganism." Was he right!

REVIVALS.

Fauquier Co. Va.—We have been gratified to learn that the congregations of the Rev. J. J. Royall, have been blest with an interesting revival, and that respectable additions have been made to the church in that county. We are not informed as to the extent of it, but hope a full account may be given of its results, in a future number.—*Rich. Tel.*

Scottsville, Albemarle Co. Va.—By a letter from the Rev. Samuel Hurd, we learn that eighteen persons have been added to the Presbyterian church in Scottsville, since the commencement of a work of grace which has recently been witnessed there.—*ib.*

Lebanon, Va.—A gentleman in Waynesboro, under date of August 1st, writes as follows—"We had an interesting meeting at Lebanon, in Albemarle, yesterday. A few connected themselves with the church, and about thirty came to the anxious seat in the evening."—*ib.*

Washington, N. C.—A gentleman in Washington, under date of July 26th, writes: "We have had an addition to our little church of fifteen members on profession of their faith, within the last two months. Pray for us, that the Lord may continue to revive us."—*ib.*

Revival in Lexington, Va.—We have just received a letter from a gentleman in Lexington, bringing the cheering intelligence of a powerful work of the Spirit in that place. On the last Sabbath in July, thirty-five persons were added to the Church, (the Rev. Dr. Baxter's) and more than sixty were deeply impressed by the truth and Spirit of God, and anxious to be saved, several of whom have since obtained hope in Christ.—On the Sabbath previous, upwards of twenty were added to the Church of New Providence—and it is thought that there are two hundred anxious souls within the bounds of that congregation. There is a deep and solemn interest felt in that county on the all important question of salvation. The Churches in this city are requested to pray that the kingdom of Christ may be greatly extended in the Valley, and thus be co-workers with their brethren there, in promoting it.—*South. Rel. Tel.*

Bedford Co. Va.—A letter from a clergyman in Virginia, to a gentleman in Cincinnati, dated Lynchburg, June 9th, says: "I have held several meetings within three months in Bedford co., which is entirely destitute of Presbyterian preaching. I have held two four days' meetings in Pisgah church, Bedford co. The result has been near 100 hopeful conversions, and a large proportion men. I have just returned from a four days' meeting in Bethel church, Bedford co. where I preached 10 times, and had more than 300 on the anxious seats—50 hopeful conversions—a majority of the anxious and converts are men—amongst them the most influential men in the country; infidels, universalists and moralists. A more interesting state of things I have never witnessed. The field is opening every day."

Augusta, Oneida Co.—The Rev. T. Waters, a clerical correspondent of the Western Recorder says: "The work of God still advances in Augusta. Its power is felt in every part of the town, and by persons of every description. The number of conversions is thought to be more than 130. Several young men, who were deistical in sentiment, as well as a number who were of much promise in society are among the subjects of the work. A number who were universalists have fled for refuge from their delusive error. One person, perhaps 50 years old, who had been a very *active* universalist, was brought down, from very strange opposition, to hopeful conversion, in less than 24 hours. This person, a few hours after deep conviction had fastened upon his soul, called upon an associate universalist, a man 69 years old, and of confirmed intemperance, and warned him to fly from a sentiment that would not sustain the soul in the hour of death. He listened to the warning, repaired to where prayer was offered, and in a few hours came out of his delusive darkness into a new and blessed hope. He now remarks—"I have served my country in a revolutionary war; and have always been a faithful soldier in the cause of the devil. Now I am determined the few days I have left, to serve the Lord Jesus Christ."

BATAVIA CAMP MEETING.

This meeting was held near the village of Batavia, the county seat of Clermont county, and within the bounds of the Presbyterian church of which the Rev. J. M. Rowland is pastor. The meeting was attended with many of those pleasing features which have characterized other meetings of a similar description in this part of the country. The exercises commenced on Thursday evening, the 4th of August, and continued till the Tuesday following. On the Sabbath the congregation was large, attentive, and solemn. At the communion season 10 persons united themselves with the church.

About 5 o'clock in the afternoon the audience was addressed by R. S. Finley, agent of the American Colonization Society. The assembly evinced by their delighted attention, the most lively sympathy in the cause of the poor oppressed Africans. On Tuesday, 5 persons united with the church, making in all 15 since the commencement of the services. Professors seemed quickened and encouraged, and we have no doubt the meeting will be followed with the happiest results.—*Cincinnati Journal.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 24, 1831.

"SINFUL AMUSEMENTS."

We promised our readers last week, some additional facts respecting the *Circus-Theatrical* performers that have, for some weeks past, been disturbing the peace of our town, and polluting the morals of its inhabitants. We learn, that they took their departure from this place on *Sabbath* last, in order to give the inhabitants of some of the neighboring towns an opportunity of benefitting their manners and morals, and also of contributing their quota, to the support of these common benefactors of the public. We apprehend that their absence from this place is designed to be merely temporary. Judging from the preparations they have made here, in buildings, &c. we should suppose they design this as the scene of permanent future operations. We have learned, from the best authority, that the inhabitants of a small town, near this place, have lately had conveyed away by a strolling band, of this character, (whether it is this company or not our informant was not positively certain,) the handsome sum of *five hundred dollars*, as a remuneration for the improvement and entertainment afforded by these amusements. *Query.* How much have the citizens of Lexington contributed to the same individuals, for the benefits enjoyed by them from these performances for the last few weeks? But we proceed to redeem our pledge; not only for the benefit of the citizens of our own town, but with the hope that our remarks may reach this evil wherever it may exist.

The building erected for the purpose of these exhibitions, is almost entirely surrounded by the dwellings of respectable citizens. The performances have occurred every night, excepting the Sabbath.—An exception which we learn from an unquestioned source, was not made by the same company, while performing lately in a Southern city.—the performances on *Sabbath evening* being there more lucrative than at any other time. We may learn from this fact, how readily persons of this occupation can adapt themselves to the taste of the times, and the customs of the place where they may be exhibiting themselves; regardless alike of common decency and those moral restraints with which they, in some measure, are obliged to trammel themselves, when they are among a people not so wholly regardless of the sanctity of the institutions of heaven. But to return from our digression. The performances we speak of in this town, have been attended not only with the sound of a large drum, which could be heard over the greater part of the town, and other musical instruments, but with the boisterous, vulgar shouting and stamping of the excited, and apparently, highly gratified spectators of the uncouth show. Nor were the persons within the Circus enclosure alone in their boisterous merriment. An immense crowd of white boys and negroes were usually assembled on the outside, who bore their full part in the disgraceful scene. Added to all this, the occasional discharge of rockets or fire-arms, was often brought to aid in the unparalleled scene of uproar and confusion. This annoyance usually continued till some time after the ordinary hour for retiring to repose.

If we have coloured this scene too highly we are unconscious of it. Hundreds of persons residing in the town can bear testimony to every sentence we have written on this subject. If then we have given a faithful description,—(and who can gainsay it?)—do our readers at a distance wonder that we have conceived it to be our duty, to lift up our voice against an abomination so annoying, so polluting?

If the tumult ceased here, every friend of decency and order must be constrained to say, it is quite too bad to be tolerated in a civilized community. But more remains to be told. Were we to stop here, we should leave the picture unfinished. We have but sketched the outline. We must proceed to fill up the canvass.

In the history of vice, it has ever been found, that one sin is but the prelude to another. This established order has not been broken in upon in the present instance. After the close of these performances, many of the individuals composing the audience, excited by the scenes they had just been witnessing, and probably, in the case of some, by spirituous liquor drunk there,—(for we learn there is an apartment attached to the establishment, expressly for the purpose of selling ardent spirits)—have been accustomed to march through the streets, with the sound of the drum, &c. to some of the various tippling houses,—which we are sorry to say are established here, and usually kept open till a late hour, —and there spend the greater part of the remainder of the night in a *carousal*. On this subject our own senses can testify. We have seen it. We have heard it. And we have heard it made a subject of complaint by some of the inhabitants of the town, that these disgusting scenes of riot have been continued far beyond the hour of midnight on Saturday, thus encroaching on the sacred hours of the Sabbath.

It is known to many of our readers, that there was a public execution, in the suburbs of our town, a few days since. A more awfully solemn spectacle was never, perhaps, exhibited than our streets presented on that impressive occasion. Four human beings, all in the vigor of manhood, attired in the peculiar manner common on such occasions, seated on their coffins, with the halters which were to be the instruments of their execution, tied about their necks, were proceeding, surrounded by a large escort of military, and an immense concourse of citizens, to the fatal place where their lives were to be sacrificed upon the altar of public justice. The breathless crowds that thronged every door and window near which they passed, the heartfelt sigh that heaved many a bosom, and the generous tear of sympathy that started from many an eye, spoke feelings honorable to the spectators of the deeply affecting scene;—feelings utterly beyond the power of language to express. One would think, that no heart, not entirely callous to the common feelings of humanity, could have witnessed the solemn spectacle unmoved. But what followed the awful solemnities of the scene we have so feebly portrayed? Did the unfortunate individuals pay the forfeit of their lives, for the crimes of which they had been convicted? Were these four human beings, in the presence of assembled thousands, hurried, as in the twinkling of an eye, before the judgment seat of their Creator? They were. And would that we could here drop the curtain upon the solemn transaction. What afterwards occurred, we write with mingled emotions of sorrow and shame. This immense assemblage had hardly reached the town, on their return, when they were presented with the disgusting spectacle described in our last paper. A dozen or more Circus performers, in all their uncouth array, painted, and decorated in their fantastic manner, (and if report speaks true, with a *female* among them,) were parading the streets, with the sound of the trumpet, in order to attract the multitude to their unhallowed exhibitions; which took place at 3 o'clock and at eight on that evening. We comment not upon the scene. We should do injustice to our feelings were we to make a single reflection.

The portrayment of such scenes is revolting to our mind. But in attempting to apply the corrective to an evil of this kind, fastidiousness of feeling must not be indulged. We ask then, in the name of common decency and propriety, in the name of all that is sacred in religion or valuable in morals, whether such things should be tolerated in a community, which has claims not only to civilization and refinement, but to christianity? Has decency ceased to be a virtue? Have good order and sobriety ceased to find advocates among our citizens? Is the peace and repose of our town no longer desirable? Shall the midnight slumbers of peaceful citizens be disturbed with impunity? Shall the morals of servants, and children, and youth, be sacrificed upon the altar of folly and vice?

"THE PRESENT CRISIS."

This is the title of an article, comprising about two columns, which appears under the editorial head of the last number of the "*Cincinnati Journal.*" We hesitate not to pronounce this one of the most singular publications, that ever graced the columns of a periodical, whose professed object is, the promotion of the kingdom of Jesus Christ. Our surprise at the appearance of this strange production is heightened, when we remember that the author of it is a Clergyman. At present, we have room only for the following short extract, which furnishes a fair sample of the whole article:

"We have heard much said, and seen much published, recently, respecting the necessity of a division of the Presbyterian church. Do those who talk and write thus, really wish that the church should be divided? If a division takes place, they should remember it will be brought about by their means; and they must be the seceders, because more than nine tenths of the church, we are convinced, will frown upon every attempt to divide our ranks. But if they do not wish for a division, why do we hear so much said by a certain class of men respecting its necessity? Why do we see constant appeals made in certain publications, calculated to prejudice the minds of elders and people against their ministers, and destroy all confidence in their integrity and orthodoxy? Why do we find such indefinite charges made respecting the unsoundness of the great body of Presbyterian clergymen in several of our religious newspapers? Why do we hear such repeated calls upon elders to come out in open opposition to their pastors? Why is it now said openly and covertly that the General Assembly has become so corrupt that no confidence can be placed in its decisions? Why do we see it so often insinuated that many of our most valuable and successful ministers have insincerely adopted the Confession of Faith, and are secretly enemies of the Presbyterian church? Why is so much said about Unitarianism, and Socinianism, Cumberlandism, and New-Lights, in reference to a majority of Presbyterian ministers, if those who speak thus do not wish to divide the Presbyterian church?

"If any one doubts whether the things are really done, which are implied in the foregoing questions, let him look into the *Presbyterian*, published at Philadelphia, and the *Western Luminary*, of Lexington, Ky. We name these papers, because in them more than any others, are found many of the objectionable things above specified."

We know not how to express our surprise at the nature of the charges the editor of the Journal has seen proper thus to prefer against us. And we feel assured, that the surprise of every attentive reader of the Western Luminary will equal our own. Were we to say, the charges implied in these queries, as far as they respect the Luminary, are without a shadow of foundation,—as we could well say, from the bottom of our heart,—Mr. Blanchard might accuse us of begging the question. We shall not, then, depend upon our own unequivocal denial of these grave and weighty charges. We appeal to our readers. We feel perfectly willing to rest the matter on their decision. Has any article, either original or selected, ever appeared in our paper, that would justify any one in making such accusations as are brought against us in the above extract? When has a single syllable ever appeared in our columns, even hinting, according to the most tortured construction, any thing like an approval of a division of the Presbyterian church? If the subject of the necessity of a division has ever been hinted in any way,—except in opposition to the plan proposed by a Clergyman in Cincinnati for a Western General Assembly, which plan, if we are not greatly mistaken, was approved of by the Editor of the Journal himself,—we confess it has entirely escaped our memory. How have we tried to prejudice the minds of elders and people against their ministers? When have we called upon elders to come out in open opposition to their pastors? But we have not room, at present, to follow Mr. Blanchard through the long list of sins which he has seen fit to lay to our charge.

Perhaps our readers would like to know what proof Mr. B. has adduced to sustain his heavy charges. The only thing he has seen proper to exhibit in the way of proof, is an extract from an ordination sermon, preached recently by the Rev. *N. Murray*, of Pennsylvania; which we copied, a week or two since, from a newspaper published in Philadelphia. And why has the editor of the Journal given only an *extract* of this article;—thus tearing it from its connection, and presenting it in this mutilated form to his readers? He doubtless has a reason for it. But we cannot be so credulous as to suppose that the publication of this article from the *Presbyterian*, constitutes "the head and front of our offending." We cannot help attributing the cause of this rude attack, so uncourteous and uncalled for, to other things.

As we feel no disposition to do the editor of the Cincinnati Journal the slightest injustice, we shall transfer the whole of his long and inflammatory article into our columns next week, accompanied, probably, by some further remarks of our own. And in the mean time, we hope Mr. Blanchard will do us the justice to publish, entire, the obnoxious extract we copied from the Presbyterian.

CINCINNATI CONVENTION.

We are glad to learn from the following notice, which we copy from the "Christian Herald," a very valuable paper published at Pittsburgh, that a meeting of the Presbyteries of the Synod of Pittsburgh will be held in that place next month, to deliberate upon the propriety of sending delegates to the Convention recommended by the West-Lexington Presbytery, to be held in Cincinnati, in November next.

We hope that this subject will be acted upon by all the Presbyteries throughout the valley of the Mississippi. The more we reflect upon it, the more deeply have we become impressed with the importance of having a convention of the kind proposed. But in order that any thing definite should result from this meeting, it is very important that there should be a full and fair representation of the whole Presbyterian church in the valley. The plan for the organization of the meeting, and especially the principle of representation, proposed by the West-Lexington Presbytery, can be objected to by none.

It will be seen from the minutes of a late meeting of the Louisville Presbytery, which we publish to-day, that they intend to avail themselves of the right of being represented in this conventional meeting.

We give the notice from the *Herald* of the 13th inst.

"NOTICE.

"We are requested by several clerical brethren, to give notice, that in conformity with the suggestions contained in the *Circular* from the West-Lexington Presbytery, a general meeting of such ministers and ruling elders belonging to the several Presbyteries of the Synod of Pittsburgh, as may find it convenient to attend, will be held in the Session room of the 2d Presbyterian church, in this city, on Thursday the 15th day of September next, at 11 o'clock, for the purpose of deliberating upon the propriety of meeting with the Presbyteries in the valley of the Mississippi, in the plan of the Convention, and recommending to the several Presbyteries within our bounds, some uniform course to be pursued in reference to this subject. As the Presbyteries within the Synod generally hold their stated meetings before the annual meeting of that body, the expediency of such a consultation as is now contemplated will be apparent to all, and it is hoped that all the brethren connected with the Synod who possibly can, will be present at that meeting. A general expectation seems to be entertained, that the Presbyteries in this Synod will cooperate in these arrangements, and the friends of Domestic Missions ought deliberately and prayerfully to inquire as to the path of duty in this important matter, since the objections to a convention appear to be removed on the plan proposed by the West-Lexington Presbytery."

The Rev. Dr. Cleland has transmitted to the agent of the American Colonization Society in this place, the sum of $10 10; it being the amount of a collection taken up for the benefit of that society, in the Presbyterian congregation in Harrodsburgh, Ky.

PLEASING INDICATIONS.

The prospects at Danville are still highly encouraging. Eleven persons united with the Presbyterian Church there on the Sabbath before last; seven of whom received the holy ordinance of baptism. Will not the people of God feel interested in this work of mercy, and pray, with unceasing fervor, for its extensive and abiding influence?

We saw a letter from Jessamine county, Ky. a day or two since, which gives a pleasing account of the state of religion in the Presbyterian congregation of *Clear Creek*, in that county. The writer states, that at a sacramental meeting held there on Sabbath last, seven persons united with the church.

TEMPERANCE TAVERN.

Our readers will perceive, from an advertisement in to-day's paper, that Mr. THOMAS Q. ROBERTS has opened a house of entertainment in Harrodsburgh, Ky. in which ardent spirits forms no part of the beverage of guests. This, so far as we are informed, is the first example of the kind furnished in this state. We are informed, that two other taverns in the same town have recently adopted the same principle. This augurs well for the noble cause. Such movements are pretty sure indications of the state of public sentiment on the subject of Temperance. Should not the friends of Temperance give their patronage to such houses, in preference to those where spirituous liquors are vended?

TO CORRESPONDENTS.

"J. J. P." and "L." have been received; and are on file for insertion. "X." has our thanks, for his timely and appropriate notice of a subject, which has not received that attention from the Presbyterian Church to which it is entitled. His communication will be found in our present number. Shall we not hear from him again, on the same subject?

Mr. Skillman,—In a late No. of the Luminary, where I referred to a "lady of rather singular habits," the idea intended to be conveyed was that of a versatile, changeable disposition. As the word "habits" does not convey the proper idea, and may be liable to misconstruction, without the remotest intention on my part to make an unjust imputation, I deem it expedient to offer this explanation.

T. CLELAND.

We understand that the *Great Britain*, which carried out the Rev. Messrs. Hewit, Hawes, Nettleton, and Green, Dr. Ives, Professor Hovey and Mrs. Shipman, from this port, arrived safely at Liverpool, after a boisterous passage. The Rev. Messrs. Nettleton and Hawes had preached in the church of the Rev. Dr. Raffles. Mr. Hewit proceeded to London, to be present at a Temperance meeting, about to be held in that metropolis.—*N. Y. Obs.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to the 9th of July.

The news from the Poles continues favorable to the success of their cause. No decisive battle had been fought, but the insurrection was so rapidly spreading through Lithuania, Volhynia, Podolia, and other provinces, and becoming so formidable, that all hope of putting it down was fast disappearing. The main Polish army had left Praga, recruited and in fine spirits, prepared for new conflicts with a dispirited, humbled but still numerous and powerful enemy.

GREAT BRITAIN.

The Reform Bill.

The bill for Parliamentary Reform, was in the House of Commons, taken up on the 4th of July, and debated until the 6th, when the question was taken, ayes 367, noes 231—majority for the bill 136. The fate of the bill in the House of Lords is considered uncertain. There were some fears that it might be lost.

POLAND.

Movement of the main Polish Army—Partiality of Prussia to the Russians.

Private letters from Warsaw of June 21st state that the Polish army had just executed a movement which will probably decide the campaign one way or the other. The effect of the movement was to cut off the communication of the Russian army with Lithuania, and compel them to concentrate their forces on the Prussian frontier. If Prussia were strictly neutral this step would be hazardous if not fatal, but as it is known that she supplies the Russians with provisions and other aid, the consequences to the Poles are to be feared.

BELGIUM.

Prince Leopold has actually accepted the crown of Belgium, under certain conditions.

RUSSIA.

The Journal of St. Petersburg officially announces that Field-Marshal Count Paskewitsch-Erivanski has been appointed to the chief command of the active army, in the room of the late Field-Marshal Count Diebitsch Sabalkansky, deceased.

Cholera-Morbus.

The Edinburgh Courant says:

The mortality of the cholera-morbus is, we understand, very great on board the vessels coming from Riga. A letter was received in Leith a day or two ago from the master of a vessel belonging to that port, dated the Sound, June 14, in which he states that the account of the loss of life from cholera in all the ships that arrived from the Russian ports, was most melancholy. One vessel from Riga had reached the Sound, all the crew of which had died except two.

A letter from Riga, dated June 16, says: "The cholera is raging at Mitau in almost an equal degreee as with us; still they keep up a strict quarantine on the Livonian borders, and as yet there have been but very few cases of cholera in Courland. In Livonia it is more prevalent, but as yet also principally confined to the towns.

GREECE.

"The Augsburgh Gezette contains a letter from Trieste, giving a very gloomy account of the general dissatisfaction that prevals in Greece against the President Capo d'Istrias. The whole nation is anxious for the convocation of a National Assembly, and will promise obedience to its decisions alone. 'Capo d'Istrias,' adds the writer, 'will do well to make concessions, unless he is desirous of throwing the country into fresh convulsions. The Acropolis has been completely evacuated by the Turks, and crowds of foreigners are settling themselves in Athens under the supposition that it is about to become the seat of the Government.'

ITEMS.

The Polish Government has announced a loan of sixty millions of florins, for raising which they mainly depend on their fellow citizens.

Letters from Warsaw state that the Prussians are constructing a bridge for the Russians over the Drewenca, to facilitate their passage over the Vistula.

Authentic accounts have been received that Gen Chlapowski has obtained brilliant successes over the Russians, and that he was proceeding to Lithuania with his corps, which was daily increasing.

SUMMARY.

COMMENCEMENT was attended in Columbia College, N. Y. on Tuesday last; 23 young gentlemen were admitted to the degree of A. B.

AT RUTGERS COLLEGE, New Brunswick, N. J. July 20. Anniversary oration on Tuesday the 19th, by the Hon. Theodore Frelinghuysen.

The degree of A. B. was conferred on 18 young gentlemen, allumni of the College, and masters degree upon 12. The Rev. Jenkin Lewis, of Wales, A. B. received the degree of D. D.

AT UNION COLLEGE, on Wednesday, the 27th ult. 75 members of the Senior Class were admitted to the degree of A. B. and 18 allumni to the degree of A. M. The degree of D. D. was conferred on Rev. Joseph Penny, of Rochester, and on Rev. A. Mason, of Scotland. The attendance upon the exercises was unusually large, including many strangers of distinction.—*Utica Chris. Jour. August* 5.

At the recent commencement of the Western University of Pa. the honorary degrees of D. D. were conferred upon the following gentlemen viz.—The Rt. Rev. Levi S. Ives, Bishop Elect of North Carolina; Rev. Dr. Symington, of Paisly, North Britain, and the Rev. Hugh Heughs of Glasgow, North Britain.

Washington Irving, Esq., Charge des Affaires from the United States of America, received the honorary degree of Doctor in Civil Law at the Convention at Oxford, England, on the 15th ult.

The Columbus (Geo.) Enquirer of the 23 ult. says:—Col. Crowel the United States Agent, has we learn, addressed the Secretary of War relative to the distresses of the Indians, and relief will undoubtedly be shortly extended to those wretched people from that Department.

Macdonough's Chaplain.—We have it from unquestionable authority that the lamented commodore Macdonough, when in command on Lake Champlain, was so shocked with the morals of his Chaplain, that he never would call on him for any religious services whatever, deeming it a profanation to set a person of immoral habits to lead sinners to the throne of grace. There was a pious colored man in his ship, a Baptist, whom the commander used to call on to pray. Just at the critical moment before the battle of Lake Champlain, the fleet was summoned 'to prayers,' and the person who officiated was this colored clergyman.

Sailor's Magazine.

OBITUARY.

DIED—In Bath county, on the 30th of July, Mrs. *Jane Hall*, consort of Mr. Alexander Hall, in the 76th year of her age. She (together with her husband, now in his 80th year,) had been a member of the Presbyterian church 55 years. She bore a distressing illness of eight months, occasioned by a cancer in the neck, with remarkable christian patience and resignation; and finally, to use her own language, "fell asleep in the arms of her blessed Saviour," without a struggle or a groan.

——, At Nicholasville, on Wednesday, the 10th instant, with a firm and unshaken confidence in his Redeemer, the Rev. JOHN T. HAMILTON, pastor of the Presbyterian Church in that place.

——, Lately at Rodney, Mississippi, Mrs. ELEANOR SANDERS, daughter of Mr. Luther Stephens of this town.

——, At his residence in Madison county, on Tuesday evening the 9th inst., JOSEPH BARNETT, Sen'r. in the 69th year of his age.

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. ROBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests.

August, 1831.

TRANSYLVANIA UNIVERSITY.
MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4 1831. 40-tf

POETRY.

[The pangs of widowhood, and the dreary solitude of the mother of fatherless children, are most feelingly expressed by Mrs. M. A. Brown, in the London Literary Gazette.]

MY FIRST AND LAST BORN.

My first-born, my first-born! Shall I e'er forget the charm,
That filled with happiness my heart, when on my clasping arm
Thy little head was pillowed, when I laid thee on my breast,
And wept for very joy as I watched thy tranquil rest!
Shall I e'er forget thy father's smile, and the beaming eye that still
A glittering tear of joy and pride as he looked on thee would fill?
The ecstacy of those dear hours, can my spirit e'er forget?
O, no, they haunt my mem'ry like stars that cannot set!
My gentle, helpless, last-born! how differently I hailed
Thy coming 'midst the clouds of care that my life's full summer veiled!
My stars of hope and love were gone—my mind was full of fears;
And the tears I shed on thy quiet face, O, they were bitter tears!
Hushed was *his* voice *that* blessed my *first*—*his* lip no longer smiled,
There was no *Father's* eye to gaze with rapture on my child;
And O! how different from that first sweet sunny ecstacy,
Was the serious, deep, and chastened bliss, my babe, I had in thee!
My first-born, my first-born! how open was his brow!
How like his *Father's* was his eye; alas! 'tis like his *now!*
How sweetly did the chesnut curls upon his forehead wave!
And now they lie, unstirred, within the dark and voiceless grave;
Like some full-leaved yet fallen tree, with its young and tender shoot—
The Sire and Son together rest, all motionless and mute:
The first two creatures that I called mine own of all earth's store,
Sleep with death's curtain drawn around, to greet these eyes no more.
My last-born, my sweetest babe! it cheers me still to trace
Thy Father's lip, thy brother's eye, upon thy lovely face;
E'en now thy dear, unconscious hand twines sportive in my hair—
Thy lip hath just as bright a smile as my lost love used to wear:
I clasp thee to my bosom, and I find a gentle bliss—
A comfort to my wounded heart, that nought can give but this.
O my first-babe! thou was a flower to wreath the brows of love;
But when love's light failed this last was sent, a sweet star from above.

MISCELLANEOUS.

From the Quarterly Sunday School Magazine.

ON THE MARRIAGE RELATION.

Without maintaining that marriage, under any circumstances, between a believer and an unbeliever, is unlawful, we shall present some considerations, to show that such unions can, with difficulty, be reconciled to the principles of the New Testament, or with a high state of Christian feeling.

The first is, that the principle seems to be fairly stated by the apostle Paul. *Be ye not unequally yoked together with unbelievers.* We are willing to admit, that this rule had no exclusive reference to marriage, or that if it referred to it at all, much of its positiveness might have referred to the state of the primitive church. Still, the *reasons* which he gives for it, are such as have no exclusive reference to the apostolic age. *For,* says he, *what fellowship hath righteousness with unrighteousness? Or, what communion hath light with darkness? and what concord hath Christ with Belial? Or, what part hath he that believeth with an infidel?* Here, if the prohibition be *not* absolute, yet the reasons urged are such, as to a conscientious mind, must be of great force. How, on the most tender of all earthly subjects, a contract should be formed for life, between a believer and unbeliever, and *not* be made to form a fellowship of righteousness with unrighteousness, to make a communion of light with darkness, or to produce concord between Christ and Belial, is a problem of most difficult solution. Why the Bible should prohibit such alliances in the minor matters of ordinary interest, in the business of trade, and conversation, and amusement, and permit them in that which is to effect the happiness during the whole life, and probably the doom in eternity, is one of those questions which can be most easily met, by denying that it *is* so; and by maintaining that such marriages are a departure from the spirit of the commandment.

But admitting that the Scriptures are wholly silent on the subject, the nature of the contract, it is apprehended, would produce an instinctive shrinking from such an engagement, in one who had just views of its ultimate bearing. It implies, in a more tender sense than any other union, a community of feeling, of interest, and of destiny. Every thing selfish and personal, is supposed to be sunk in the anxiety to promote the united welfare. No union supposes such a perfect amalgamation of kindred spirits—such a complete and changeless identity—such a powerful and ever-living sympathy. Sickness and sorrow are to be borne in unison. Joy is to find its way simultaneously to the united hearts. Disappointment and care are to press down equally the unitedly bending spirits. Hope is to kindle up the same serene expression on the responsive countenances, and to lead the two to the anticipation of the same felicity. Yet here, on the most sacred of all subjects, there can be no unison. On the most tender and sublime of all enjoyments, there can be no identity. Sorrow, such as seizes on a repenting spirit, must be borne without sympathy.—Deep seriousness, such as must come over the human soul, when the grave is thought of, and the solemnities of eternity rise, in their dark and awful majesty to view, must pervade but one soul. Hope must irradiate but one countenance; and joy, anticipated when the pleasures and sorrows of this life shall have become alike the record of the past—the remembrance of what *was* in the infancy of being, must animate but one of the united hearts. But one of the spirits, where concord should for ever dwell, goes forth to contemplate the vast scenes of redemption; to survey creation as filled with rich proofs of the ceaseless agency of a kind parent; or, to speak of the emotions of the soul, or the glories of eternal rest, or to utter the language of lofty thanksgiving and praise to Him, who fills creation with his goodness, and confers an immortality of bliss. The spirit of the companion responds to none of these tender feelings: to none of these sublime raptures. It is a stranger alike to the deep melancholy of a heart pierced through with many sorrows in view of sin, and to the spreading joy, when the glories of a Saviour burst with hallowed richness on the soul. The ear is deaf; the eye is dim; the heart is callous. On the far less noble events of time, there is indeed sympathy; but respecting things unseen and eternal, there is, and must be, cheerless and withering indifference. Can such unions be formed, under a just sense of the high joys and sympathies of a redeemed spirit?

On a thousand objects, there may be, indeed, kindred amiableness and intelligence; but here are these vast themes, dearer than all others to a Christian, in which there is nothing in common. Here are the boundless fields of immortality, which the united hearts must never range. Flowers bloom in the path of piety, but the united hands cannot be stretched out to gather them—a crown of glory exists in a better world, and sweet music rolls over heaven's plains, but the united eyes are not permitted to survey the glories of that crown; and the sweet strains of celestial song, are not to fall on the common ear. The one is an heir of heaven; the other, an heir of perdition. The one pants for the glories of eternity; the spirit and hopes of the other are never suffered to pass the regions of mortality; and, all aspirations of the soul, and conversations, and desires pertaining to another world, are unpleasant and heartless themes. Is it any wonder, then, that by common consent, the reference to the future should be dropped? Is it not to be expected that this world should be suffered to occupy all the united thoughts? and that consequently, a most chilling influence should attend the intercourse; and that the hope of heaven should come to be regarded as the last and least of all common considerations?

A final reason, therefore, on this subject, would be the influence of such an union on true piety. If it is said, that such a connexion may bring the unbelieving companion to a respect for religion, and to an ultimate participation in its blessing, I admit that results of that kind have authorised the expectation of such a possible effect. But they have been spots of green in some wild Arabian deserts, surrounded only by desolation. It is not the way which God has prescribed for converting the world. The effort is made on unfair ground. Your exertions are solitary, powerless, and inefficient. There are mighty associations and influences in common, that make a resistless appeal to the bosom of the infidel companion. On all other subjects, you have common feelings and interests. On *them* will be your united conversations and joys. Here, you are alone. The very mention of this subject, unless your companion is possessed of an unusual benignity of disposition, will produce unbroken silence, a forbidding repulsiveness, or a decided reproof. Sad and forlorn hope this, of converting an unbelieving companion. The only well-grounded expectation is, that the infidel will chill the feelings, and lesson the ardour, and silence the voice of the Christian. The language of Christianity then, in regard to such unions, I deem to be prophetic of evil. No alliance so much demands congeniality of sentiment, as the marriage relation; and congeniality of sentiment, on the most high and solemn themes, can be found only in thinking alike on the great subject of religion.

LAST HOURS OF REV. ROBT. HALL.

The following deeply interesting sketch of the last moments of this truly eminent Divine, cannot be read without emotion. This sketch is extracted from an extended article, published by the physician who attended Mr. Hall in his last illness.—[Ed. Lum.

In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. It seems this last paroxysm came on more gradually than was usual with those which preceded. Mr Hall finding his breathing becoming much worse, first rose more on his elbow, then raising his body, supporting himself with his hand, till the increasing agitation obliged him to rise completely on the sofa, and to place his feet in hot water—the usual means he resorted to in every paroxysm. Mrs. Hall observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, "This cannot be dying!" when he replied, "It is death—death! Oh the sufferings of this body!" Mrs. Hall then asking him, "But are you comfortable in your mind?" He immediately answered, "Very comfortable—very comfortable;"—and exclaimed, "Come Lord Jesus-Come." He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, "Quickly!"—on which her departing father gave her a look expressive of the most complacent delight.

On entering his room I found him sitting on the sofa, surrounded by his lamented family, with one foot in the hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me, "I am dying; death is come at last, all will now be useless."

As I pressed upon him draughts of stimulants, he intimated that he would take them if I wished; but he believed all was useless. On my asking him if he suffered much, he replied, "Dreadfully." The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not recollect; but whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room.—This was his last voluntary movement;—for immediately a general convulsion seized him, and he quickly expired.

It is not in my power adequately to represent the solemn and awful grandeur of this last scene, our beloved pastor died from a failure of the vital powers of the heart, amidst the most vigorous energies of consciousness & volition; his placidity & complacency of spirit being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. The last struggle was violent but short. The pains of dying were extreme; but they were borne with genuine christian magnanimity. Peacefully he closed those "brilliant eyes which had so often beamed upon us rays of benignity and intellectual fire." Calmly, yet firmly, he sealed those "lips which had so often charmed our ears with messages of divine grace." And as he lay a corpse over my shoulder, he exibited a countenance combining such peace, benevolence and grandeur, in its silent expressions, as have seldom been witnessed in the dead. Oh, what a moment was that when we paused for his next breath—but it came not—and all was over; our beloved friend had separated from his flesh. His faith had terminated in sight. He was present with the Lord. I wished only a glance of him, blessing us, I imagined, as he passed away. But here as on all other occasions, we must learn to live by faith. All left for us to contemplate were the painful and humiliating facts and consequences which death produced. The lifeless corpse of one so great and mighty, so affectionate and beloved; the failing hearts of the widow and the fatherless, broken and inconsolable; the sobings and lamentations of friends; the confusion spread through the neighborhood; all combined to provoke each other's despair under so irreparable a loss. When, however, he was transferred to his bed, and we gazed upon that more than ordinary composure of features which our deceased pastor exhibited, we felt the reaction of faith on sensible objects, exhilarating us with the consolatory conviction, that the gain of the departed was, in a sense proportioned to the loss felt by the christian church.

I am aware that the closing days of this truly excellent man, were not rich in those expressions of sentiment which the eager curiosity of a multitude usually demands, but it was the manner, the dignified composure of spirit, the unclouded eye of faith, the majestic demeanour of the christian, which spoke what words could not intelligibly communicate, and conveyed more full and satisfactory ideas to the beholders. It has lately been well remarked, by an able preacher, His greatness was lost in his goodness, the scholar in the christian, and the philosopher in the man of God. He rose by descending; his gentlenesss made him great, and his unaffected simplicity gave him a moral grandeur seldom encircling the brow of a mortal. Never did our reverend pastor present a more softened, a more benignant majesty of deportment than in the last week of his life. In patience he possessed his soul; with calm solemnity he awaited the coming of his Saviour; with humble, but assured hope he longed for the moment when he should be accounted worthy to stand before the Son of man. Emptied of self, he was lost in admiring contemplation of the mercies of God, in the great salvation. He was ever backward to speak of himself, or to dilate on his own individual experience.—Truly humble and lowly, he saw himself, not as seen and approved of man, but as he actually was in the sight of an all searching, but merciful God. From, him, we heard no unnecessary self-depreciations, no self-exaltations; but he exercised a dispassionate view of circumstances in all their bearings on all the eternal future. The closing scenes of his life brought out to view every thing that was excellent, freed from every trace of what might be regarded as corrupting. Every thing alloying seemed to be depositing in his material fabric, ready to be cast off; whilst all that was perfecting appeared to be accumulating in his mind, to fit him for his departure. I have never before seen, and scarcely shall I again witness, a death, in all its circumstances, so grand and impressive; so harmonious with his natural character, so consistent with his spiritual life. Little indeed was said; but the expressions here recorded contained so many allusions and implications, that they will convey much to those who heard him, and who were aware of the circumstances in connexion. "Mark the perfect man, and behold the upright; for the end of that man is peace," was fully applicable to our beloved pastor, whilst the words of our Saviour, inaudible to all but himself, were being uttered—"Come up hither."

It would be useless, sir, for me to apologize for any defects in the manner in which I have drawn up his account. There were those amongst Mr. Hall's peculiarly intimate friends, who had they been situated in proximity to him like myself, could have availed themselves of no ordinary talents, and with nicest art have embodied, in striking and soul stirring language, the impressions they might have received from a contemplation of his last exhibitions of character. Placed, however, as it was my honor and happiness to be, in so responsible a relation to Mr. Hall, it has become my duty to preserve what I could of the last fragments which remained, and to present them as I might be able, for the satisfaction of his numerous friends, especially those who, in various places, enjoyed the blessings of his ministrations in the temples of his divine master.

LADIES AT HOME.

In no situation and under no circumstances, does the female character appear to such advantage as when watching beside the bed of sickness. The chamber of disease may indeed be called woman's home. We there behold her in her loveliest, most attractive point of view: firm, without being harsh; tender, yet not weak; active, yet quiet; gentle, patient, uncomplaining, vigilant. Every sympathetic feeling that so peculiarly graces the feminine character, is there called forth; while the native strength of mind, that had hitherto slumbered in inactivity, is roused to its fullest energy. With noiseless step, she moves about the chamber of the invalid; her listening ear ever ready to catch the slightest murmur; her quick, kind glance, to interpret the unuttered wish and supply the half-formed want.—She smooths with careful hand the uneasy pillow which supports the aching head, or with cool hand soothes the fevered brow, or proffers to the glazed and parching lip the grateful draught, happy if she meet one kind glance in payment for her labour of love. Hers is the low whispered voice that breathes of life and hope—of health in store for happy days to come; or tells of better and of heavenly rest were neither sorrow nor disease can come—where the dark power of death no more shall have dominion over the frail, suffering, perishable clay. Through the dim, silent waches of the night, when all around are hushed in sleep, it is hers to keep alone vigils, and to hold communion with her God, and silently lift up her heart in fervent prayer, for the prolongment of a life for which she cheerfully would sacrifice her own. And even when exhausted nature sinks to brief repose, forgetfulness is denied. Even in sleep she seems awake to this one great object of her care. She starts and rises from her slumbers, raises her drooping head, watches with dreamy eyes the face she loves, then sinks again to rest, to start with every chime of clock, or distant sound, that formerly had passed unheard, or only served as a lullaby to her sweet sleep.

How lovely does the wife, the mother, the sister, or the friend become to the eye of grateful affection, while administering ease, comfort—nay, almost life itself, to the husband, the son, the brother or the friend!—*Spirit of the English Magazines.*

Human Mortality.—It is generally supposed that this earth is inhabited by one thousand millions of men, or there abouts, and that thirty-three years make a generation, and therefore that in 33 years die 1,000,000,000. Thus the number who die on earth amounts to

Each year thirty millions;
Each day, eighty-two thousand:
Each hour, three thousand four hundred;
Each minute sixty;
Each second, one.

This calculation must necessarily strike us.—If the morality be so great every year and every hour, is it not probable that he who reflects on it may himself be one of those soon to swell the list of the dead. It is at least certain, that it ought to lead us to think seriously and often on this subject. Now, at this moment, one of our fellow creatures is going out of the world, and before another hour is past, more than three thousand souls will have entered into an eternal state.

PROFANE SWEARING.

In a charge to a Grand Jury in Florida, we find the following remarks made by the Judge. It is not often that we see the profane swearer so pointedly rebuked from the Judicial Bench on occasions of this kind:

"I cannot forbear noticing, and calling your attention to an offence against the public morals, but too frequently practised by all classes in society: I mean the practice of profanely swearing in common conversation. Of all the vices the wickedness and ingenuity of man have been able to invent, there is none that furnishes a more melancholy evidence of moral degradation and depravity of mind, than the practice of profane swearing in common conversation; because it is attended with no public advantage or pleasure. The unchaste, the glutton, the drunkard, may plead in their behalf the pleasure resulting from sensual indulgence, and the strength of temptation, arising, perhaps from some constitutional bias—yet I do not hesitate to say that no person was ever yet born in the world with a propensity to profanity or blasphemy. The swearer is not influenced by the hope of profit, which animates the thief and gambler. Profanity leads to lying, and the practice of lying is the high road to perjury."

ROYAL IMMORALITY.

Col. Fitzclarence, the illegitimate son of William IV. King of Great Britain; by the late Mrs. Jordan, has been created, by letters patent, the Earl of Munster, Viscount Fitzclarence, and Baron Tewkesbury. Upon the younger brances of the family both male and female, the rank of the younger children of a Marquis has been conferred. A report has been circulated, that it is intended further to raise the Earl of Munster to the highest order of the peerage, under the title of the Duke of Clarence, and that he is to proceed as Governor-general to India; in which case, higher honors probably would be conferred upon the younger members of the family.

On this the London Record very justly remarks:

Since the profligate reign of the Second Charles, no such deed has been perpetrated against the moral principles of the nation. We are bound to honor the King; but we are also bound by a higher duty to the King of kings to proclaim that this act is dishonorable to his moral government, and of evil omen to the well being of the nation. The connexion of his majesty with Mrs. Jordan was sinful; and his family the fruit of that connexion, with whatever tenderness they ought to be cherished by their royal father in privacy and retirement, ought not to be exalted in the eyes of an entire nation to the very pinnacle of honor, simply on account of their illegitimate connexion with the constitutional fountain of earthly dignity. No gilding which man or devil can apply can eradicate, or even mollify, the essential malignity of sin. Sin is a thing not to be forgotten. In retirement it is to be wept over, and the prayer of the heart is to be offered for the application of that blood which is the only thing in the universe of God, which can wash out the deadly stain. But is it to be emblazoned with heraldic pomp in the archives of the nation? is it fit that it should be recorded in the nation's history? and now sounded through every village and hamlet, and even into the recesses of every family in the kingdom? Is this to bewail sin, or to glory in it! to consider it an exceeding "evil and bitter thing," or a thing of nought! Who shall reckon up the moral evils which may flow out of a single example of this kind, set by the king on the throne to the people of his care! may not the nobles be encouraged to bring honorably forward on the stage of life their illegitimate offspring, after the example of their sovereign! may not the example gradually descend downwards through all ranks of society, till female virtue itself be considered less sacred and necessary! Who shall reckon such fears visionary, who has any knowledge of the moral state of this kingdom under the blighting influence of Charles the Second, or who are aware of the present state of Paris, in which well nigh one half of the children born are illegitimate! What evil is to be compared with the blight of the religious and moral principles of a people!

We consider the cabinet eminently and most deeply criminal in this thing. We know not, and care not, whether another administration would have done the same. As in the eye of God, so in the eye of the country, they are legally chargeable with the guilt of the act, and with the consequences. With sorrow we have been obliged to remark on their apparent disregard of the sacredness of the Lord's day, and here again we see their sanction given to an act of whose tendency upon the morals of the nation there cannot be two opinions. Let an individual, or a body of men, disregard one of God's commandments, and they will disregard them all, unless the authority of man gives a weight to the command, which the authority of God cannot in their estimation impart to it.—"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."

FOR 1831.

NEW SPRING AND SUMMER GOODS.

J. G. M'KINNEY, & CO.

Are now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. Berryman;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week,* New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831. 40-tf.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.

Mercer Co. June 22, 1831. 51-3m.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

JOB PRINTING
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